



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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### AN ALLEGORY.

*Some account of the Family of the Narrow-Souls, their origin and manners.*

Mr. Narrow-soul, the father of the family, was the immediate descendant of Mr. Love-self, and Mrs. Save-all. Though an only son, he had not the advantage of a liberal education. As his mother had a particular aversion to public seminaries, she often used to say, that it would cost more to maintain one child at a boarding-school, than to bring up three at home: whatever they might learn at those places, they were never taught the use of money; which in her estimation, was of more importance than all the learning in the world; besides this, she insisted upon it, that their heads were filled with notions which made them unfit for business, and that they acquired habits of extravagance under the idea of liberality, which were extremely prejudicial to their interests.

Thus circumstanced, poor Narrow-soul had no opportunity of obtaining any useful knowledge beyond what he could pick up at a little day-school in the neighbourhood; add to this, that he had naturally a very great aversion to reading, in which disposition he was unhappily encouraged by both parents; for it was grown into a proverb, that people would never get forward in the world, who were always poring over books, excepting only those books which were necessary in keeping accounts; and these, they admitted, could not be inspected too often, or examined too closely.

When Narrow-soul arrived at years of maturity, it so happened, that he fell in love with Party-zeal. She was the eldest daughter of Superstition, a descendant of the ancient family of the Bigots, who, for many years, made no objection to the match; only his mother was rather fearful, lest the object of his attachment, who was of a quick and lively turn, should lead him into expenses, which were not quite compatible with her views of economy. She did not, however, oppose the union, which accordingly took place, and proved the source of a numerous progeny.

Their descendants have also multiplied to that degree, that there are few families which may not be traced to one or other of them, though they are seldom willing to own the extraction. They are indeed of various denominations, and called by different names; yet a family likeness may be observed in them all. They particularly resemble old Love-self; and those who possessed an intimate acquaintance with that gentleman, would find no difficulty in discovering the lineaments of his face in his numerous posterity.

Though descended from the same original stock, they are often at variance with one another, as they are divided into distinct classes or tribes, who regard each other with the greatest antipathy; so that the world has frequently been disturbed and whole nations desolated through the attempts that have been made by one or other of the tribes to exterminate the rest.

Some, perhaps, may be ready to inquire, what religious sentiments they profess. It would be very difficult to give a satisfactory answer to this question, since it might easily be proved, that there is no sentiment in religion, either true or false, which has not been fiercely contended for by their tribes. It may be remarked, however, that let the particular denomination be what it may, the distinguished characteristics of that denomination, have always been considered by them as fitter objects of religious zeal than the fundamental truths of the gospel, or the common interests of Christianity; and they would rejoice more at the success of their efforts in making a proselyte from one tribe to another, than in converting a sinner from the error of his ways; nor would the news of a whole nation of heathen embracing the gospel, give them so much pleasure as to hear of the spread of their own peculiar sentiments, and the increase of their party.

This being the case, we need not be surprised that Missionary efforts have never met with their cordial approbation. As the principal promoters of such benevolent attempts utterly disclaim all party views, they present nothing that can appear sufficiently interest-

ing to Narrow-souls ; some of whom go so far as to say, that the gospel ought not to be preached to sinners at all ; in direct opposition to the commission of our Lord, and the example of his apostles.

"As well," they will say, "may you preach to the dead in the church-yard, as to those who are dead in trespasses and sins ;" as if a carnal reason should be attended to rather than the command of Christ, who has positively said "preach the gospel to every creature." Thus do they err, not knowing the Scriptures, nor the power of God, who can and will, when it is his pleasure, give efficacy to his own word, and cause the dead in sin to hear the voice of the Son of God and live.

In commercial concerns, there are none who have met with greater success than the Narrow-souls. Among those who have acquired large fortunes from small beginnings, there are many who belong to this family ; nor is it to be wondered at, for the powers of the mind, like streams of water confined within a narrow compass, and directed to a particular object, exert themselves in pursuit of that object with a force and impetus which is not to be expected in those whose views are more enlarged, and the objects of their attention more diversified.

There being so many various classes of Narrow-souls, it is impossible to give a particular description that would exactly suit them all ; for in many instances they materially differ from each other ; yet, in the general outline of their character, there is a very striking resemblance. As for example, they are universally contracted in their views, selfish in their aims, mean in their pursuits, and miserable in their tempers ; unhappy in themselves, and the source of unhappiness to all about them, especially their inferiors and dependents.—*Lond. Evan. Mag.*

#### BOMBAY MISSION.

##### LETTER FROM MR. HALL TO THE CORRESPONDING SECRETARY.

The facts contained in the following communication must be gratifying to minds, which are accustomed to contemplate the operations of the Christian press in their connexion with the moral improvement of the world.

*Bombay, March 7, 1825.*

Dear Sir,—I transcribe the following from a letter I received two days ago.

"I send you the following extract of a letter from an officer lately returned from Kittoor, not addressed to me, but to another friend, from whom I received it. 'Col. Sealy was one of the members of the prize committee, and had consequently much business in the fort, (i. e. Kittoor.) On one of the days that he went there, he picked up, from some rubbish, the Gospels of Mark and Luke, and two tracts in Mahratta. These the

Colonel brought home, and gave to me. I gave them to the Jemadar, and did not at the time think any thing more about them. This happened under the walls of Kittoor. On our return to Belgaum, Cassinath, our regimental Pundit, came to me, and asked me some questions about Jesus Christ. This brought on a long conversation, in which he informed me, that while he was lying ill of a fever at Kittoor, he had borrowed these books from Jemadar, and that they had made him quite miserable, convincing him of the delusions in which he had been living, worshipping stocks and stones.

"This he said with every apparent degree of sincerity. He declared his resolution to renounce the worship of the impure deities, Vishnu, Seva, &c. and to embrace that of Jesus. My heart was rejoiced to hear this. I trust his heart is under the workings of the Spirit. He has for some time been a favorite with me, from his zealous and conscientious discharge of the duties of the school. Since the time he first spake on the subject to me, he has been very assiduous in reading tracts, and conversing on the subject, and his eagerness increases, rather than diminishes. I have great hopes of him ; but the Hindoo character is so deceitful, that I must hope with trembling. On our leaving Vengoria, he got two months leave to go to his house. I expect him in another month, and hope to find him unaltered—that is, retrogradely."

Our hopes—adds Mr. Hall—are often revived, by reflecting, that we have distributed more than 100,000 Christian books ; and that hundreds of them widely dispersed, may have been read with attention and concern ; that a still greater number of the heathen have heard something of Christ, and his great salvation from our lips ; and that the truth of God thus disseminated, may, through the Spirit, be now working in the hearts of many a preparation to receive the truth as it is in Jesus.

#### SANDWICH ISLANDS.

##### JOINT LETTER OF MISSIONARIES.

*Oahu, Oct. 15, 1825.*

Very dear Sir,—It was, we believe, an established principle with that great and good man, your revered predecessor, not to be disquieted or discouraged by any disappointment, however trying, or by the failure of any one means, however confidently relied on, for the accomplishment of those great objects, which filled the largest desires of his benevolent heart. Resources, ample and inexhaustible, he knew to be accessible, and if one expedient failed, his active mind readily fixed, with undiminished energy, on another, and trusting to the divine power and faithfulness for the ultimate success of the missionary cause, which was dearest to his heart, he habitually rejoiced in its steady progress, and in the clearest vision of its certain and universal triumph.

Taught in the same school, and invested with the same high and responsible office, and engaged in the unwearied prosecution of the same great objects, you are, we trust, prepared to receive any intelligence which may reach you from your missionary stations, of any events or circumstances connected with them, whether prosperous or adverse : and should any missionaries of the Board be recalled from the field, or should any number



of them be laid low by the pestilence, or dismissed by death, or bound or driven away, by the relentless rage of persecution, though your tears might flow afresh, at every item of such intelligence, yet, so far as your fixed purpose to propagate the Gospel, and your confidence in its unrestrained prevalence through the world, are concerned, you can say, with him who was pre-eminent in missionary labors, and in missionary trials, "None of these things move me."

#### *Progress of the Mission.*

In our last two joint letters to you, we noticed the afflictions of our families, in connexion with the pleasing progress of our work. In writing to you, by the present opportunity, we might easily fill our pages with cheering accounts of what the Lord has done and is doing, to give success to missionary operations in these islands, which, though not equal to our desires, exceeds what was deemed reasonable expectations. He seems to have enlisted most of the chiefs in the cause of reformation, and inclined the hearts of thousands of the people to attend to instruction, hundreds of whom have committed entirely to memory our Evangelical Catechism, published in June.

He has enabled us to print and distribute, since April last, 16,000 copies of our Elementary Lessons, nearly all of which are now used in the schools. From this fact we conclude, that nearly that number are under regular instruction in the different islands, though we regret that a considerable part of these, and multitudes of others who are ready to learn, cannot yet be furnished with competent instructors. At all the stations, preaching is regularly maintained, and all the congregations have been recently enlarged.

Our congregation at Honoruru has increased to about 3,000, and about that number of men are now erecting a temporary thatched chapel, sufficiently large for the accommodation of from 4,000 to 6,000 hearers. In the mean time we worship in an open area, between the tomb of the late king and queen, and the mansion house occupied by the young king. Thus the altar of the Lord appears to be erected "between the living and the dead."

#### *Diminished Strength by Sickness.*

Never, during five and a half years of incessant labors, have we been more cheered than at present, with the prospect of a precious harvest. But while we seem on the point of filling our arms with goodly sheaves, we are grieved to see so many of the laborers fainting under the burden and heat of the day; our own strength failing, and our number diminishing, when it is our daily prayer, "Lord, send forth more laborers into this harvest." You will, no doubt, sympathise with us to hear the simple recital of our temporal afflictions. Mrs. Whitney continues to suffer from dropsical symptoms, and most of the females of the mission suffer materially from debility. Mrs. Bingham and Mrs. Stewart are both confined to their couches, as Mrs. Richards has been a considerable portion of the last eight months. Mrs. Bingham has for some months exhibited more symptoms of an impaired constitution, than at any former period, since she left America. Having for some weeks been denied the privilege of

joining with the other sisters, in attending the native female prayer-meeting at this place; about 15 days since she felt a strong desire, and made some exertion, to take her part again with them, but was in the evening succeeding taken very ill, and has not since been able to set her foot on the floor—nor can she expect a very speedy recovery. Mrs. Blatchley, also, is quite unwell, and very liable by a little exertion to be laid aside. Mrs. Bishop has been considerably ill since June, and Mrs. Thurston and Mrs. Loomis do not enjoy good health. Mr. Bishop was attacked about two months since with a fever, and is now just recovering from a relapse.

#### *Case of Mrs. Stewart.*

But we are particularly grieved at the loss of Mrs. Stewart's health, which appears to be beyond recovery here, on account of which we are called to part, most reluctantly, with Mr. Stewart and his family. For several months she has been subject to extreme prostration and debility, sometimes attended with alarming symptoms, until at length the hope of her recovery in this debilitating climate is given over, and the only fair prospect of her restoration is in her speedy removal to a more favorable region. Mr. Davis, the surgeon of the *Blonde* frigate, who was particularly attentive to her case for more than two months from the early part of May, and almost from the commencement of her decline, gave it as his decided opinion, that she ought to be removed to a colder climate, if her strength should be such as to enable her to undertake the voyage, which was not the case when the *Blonde* left the islands in July. Dr. Blatchley shortly afterwards came to a similar conclusion—that it would be advisable for Mr. Stewart to avail himself of an early opportunity to take Mrs. S. comfortably from the islands: and it is now his opinion that her removal to a colder climate affords an encouraging prospect, and the only prospect of her recovery. Dr. Short, of the ship *Fawn*, of London, who was with us at the commencement of Mrs. Stewart's illness, and who is now with us, has given his advice to the same effect.

But recently the ship *Fawn*, homeward bound, put in for refreshments at this port, and the master, Capt. Dale, with distinguished kindness and liberality, offered Mr. Stewart and his family a *gratuitous passage to London*, on board his ship, where he may have very ample accommodations, and the constant attention of a very respectable physician, Dr. Short, with whom we have had the happiness to form a pleasant acquaintance. Mr. Stewart, therefore, requested the joint voice of his brethren on the subject of his duty:—first, "Whether he ought to remove at all?" and secondly, "If so, whether he ought to avail himself of this opportunity?"

Trying as the thought of parting with Mr. Stewart and family is, and deeply as we all must feel the loss of a missionary taken from this field at the present period, when there is not only an opening, but a great demand for additional laborers, yet there appears to be but one sentiment in the mission on the subject, and that is, that it is his duty to remove his wife to a colder climate, and to her native land, if providence should open the way for it. On this point he has received the opinion of almost every member of the mission.

As to the opportunity generously offered by Capt. Dale, the brethren of this station, in accordance with the opinion of the gentlemen of the faculty previously expressed, and the known sentiments of the absent brethren, have expressed to Mr. Stewart their united and decided opinion, that it is his obvious duty to avail himself of it to return.

He still felt willing to wait a little longer in the hope, that the expected visit of the frigate *United States*, would afford him an equally favorable opportunity to return, after a little further experiment in attempting to restore Mrs. Stewart's health here: but this point was quickly settled in his mind by the reception of a polite letter from Commodore Hull, informing him, that the *United States* would soon return by way of Cape Horn, without visiting the Sandwich Islands, as had been expected.

Mr. S. will therefore embark immediately with his family, on board the *Fawn*, and sail for America by way of England, to try the effect of a voyage and a colder climate on the health and constitution of his amiable, and truly excellent, but deeply afflicted, wife. Betsey Stockton returns with him, of course, as attached to his family, having proved herself a faithful assistant.

They return to the Board, to their friends and country, with unimpaired reputation, and unimpeachable Christian character, and are hereby most affectionately recommended to the undiminished confidence of the Board, and of the Christian public, and to the cordial fellowship of the friends of Christ, and the friends of missions.

In retiring from this field, Mr. Stewart feels a deeper regret, than on leaving his native country; and though separated from us in person, he will, with his family, be affectionately joined in heart, with those left behind to sustain the increasing labors of the mission. He does not dissolve his connexion with us, or by any means wish to leave the service of the Board, but will cheerfully hold himself in readiness, at the call of Providence, to return and engage again in the labors of this field, though his health has suffered from the climate; or to take his post at the mouth of the Columbia, (with which highly important station we begin to feel a strong sympathy,) or to engage in any service, which the Board, or the finger of Providence, may appoint him.

It is our prayer, that the Lord of the harvest, with whom is the appointment, the continuance, the removal, the success and the reward of the laborers, will speedily confirm the health of our beloved sister, and shortly restore them to us; and we here make the earnest application to the Prudential Committee of the Board, that if, in their judgment, Mr. Stewart can best promote their cause by resuming his acceptable labors in the Sandwich Islands, they will do us and this nation the favor to restore them to us, as soon as the circumstances of his family will possibly permit.—But if they shall think a colder climate more suitable to his constitution and that of his wife, should she be restored, as we hope, and should the Board soon intend to occupy a post on this side the Rocky Mountains, let them, we entreat, have a station as near us as possible, in such a climate as New England, on the banks of the Columbia River. Happy should we be to hold a correspondence, or interchange visits with them there, or to reinforce them with Christian converts from

the Sandwich Islands.—But in all these things we must say, "*The will of the Lord be done.*"

#### *Need of more Laborers.*

Before dismissing the subject, we must again beg leave to call the attention of the Board to the pressing need of more laborers in this field. We do not now pretend to ask for a number necessary to occupy new stations, but to maintain the stations we have already taken. We feel that, besides another physician, which you allow to be needed here, four or five ordained missionaries are indispensable; that is, one to be associated with Mr. Richards, at Lahaina; one with Mr. Ely, at Kaavaroa; one with Mr. Whitney, at Tauai; one with Mr. Goodrich, at Waiakea; and one for Oahu, in case Mr. Ellis should not soon return. In this application, we leave entirely out of the question several large districts, and important posts for missionary operations, which we think worthy to be occupied, and which we would fain hope may be occupied eventually, and would press our suit, as closely as can possibly be deemed becoming in missionaries, confined in the midst of a vast ocean, 10,000 miles from help, liable, when single-handed, to be insulted and persecuted by murderous mobs of unprincipled seamen, who hate the light, and would gladly put it out, and through whose rage at the recent improvements, our lives are in jeopardy.

#### *Outrage of a Whale-ship's Crew.*

We have here touched on a point, which will doubtless cause some excitement in England and America. And it is now, perhaps, too late to attempt to conceal the enormities among those who traverse the Pacific, which have filled us with disgust and indignation from the period of our arrival at the islands. Nor is it necessary to conceal names, lest there should not appear proper distinction between the precious and the vile.—The riotous crew of the whale-ship *Daniel*, Capt. *Buckle*, having the countenance and example of their master, purchasing, for a stipulated sum of money, a female slave, and carrying her as the inmate of his cabin during his late cruise, were, on their recent return to Lahaina, enraged at the *tabu*, prohibiting females from visiting the ships, and, after repeated insults and threats to Mr. Richards, left the ship in a body, and landed in three boats under a black flag, and, armed with knives, surrounded the house of Mr. Richards, with the most abusive threats, and seemed determined, as Mr. R. writes, to have his life, or his consent for females to go on board—the former of which he would have surrendered first.

When one of the crew stabbed twice a native who kept the gate, the chiefs immediately called out an armed force to resist them, and they are obliged to keep a strong guard of armed natives, around the house by day and by night, to protect their missionary from the murderous assaults of *Christian* seamen. That the master of the ship allowed this outrage, is to us evident, from his note to Mr. Richards the evening before, when Mr. R. requested him to come on shore on account of his apprehensions from the crew. He replied, "that he could not control them on shore—that they left the ship with a determination not to return without bringing women on board; and that Mr. R. had better let them come off, and then all would be quietness."



About 20 seamen recently came to our doors, to demand the reason why they could not have women as formerly. We could only say—"It is forbidden by the word of God, and prohibited by the tabu of the chiefs." Satan is making a great effort to oppose the progress of our work, and will not our friends make as vigorous an effort to support it?

The disgraceful fact above, we record, as an evidence in proof of the energy and decision of the chiefs in laying this tabu, in opposition to a frowning world; not to deter any missionary from entering this field, who would otherwise gladly come to our aid. We have noticed it here, to shew how very desirable it is, that every brother and sister should have an associate at hand at all times. Once we thought a single couple would be exposed to insult from the natives; now the natives are a defence against lawless foreigners, to whose violence we are all exposed. We are happy to repeat here, what Mr. Richards says, "that the American ships do not molest him;" though some of the Americans declare boldly against the *tabu*.

These are among our trials of the present day. Mr. Richards says, in a hasty line, written about the time his house was attacked,—"We are alive, though, an hour ago, we expected nothing but *immediate death*." He was greatly concerned for Mrs. R. and we were much distressed for them both till we heard that the chiefs had undertaken, in good earnest, to defend them from violence.

Some apprehensions have been felt, by Mr. Whitney and family, respecting a band of unfriendly natives at Tanaï, who threatened the governor with war; but the speedy interposition of the government in removing them, has restored tranquillity there. Boki did himself much credit, in executing this trust with great ability and fidelity.

Thus the cause of truth is gaining ground, & we greatly desire that the number of its advocates may shortly be increased by a reinforcement from the Board for our enfeebled forces, lest the enemy should gain an advantage, and we should be put to shame. But in the midst of all our cares toils and sorrows, we can sing, "God is our refuge and strength, a very present help in time of trouble, therefore we will not fear." "Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth. The Lord of Hosts is with us, the Lord of Jacob is our refuge."

While we habitually look for the protection and blessing of him whose rich mercies, even in seasons of affliction, are more numerous than we can count, we shall continue to honour our beloved patrons, by *expecting* from them every facility in their power to bestow upon us, for the most advantageous prosecution of the work, for which they, by the will of providence, have been pleased to direct us to this whitening field.

With very affectionate salutations to them, and to all their helpers in the Lord, we desire once more, dear Sir, to subscribe ourselves cordially and faithfully yours,

HIRAM BINGHAM,  
ABRAHAM BLATCHELY;  
LEVI CHAMBERLAIN,  
SAMUEL RUGGLES,  
ELISHA LOOMIS.

## MEDITERRANEAN.

### Thoughts upon the Printing Establishment at Malta.

The embarkation of the Rev. Eli Smith for Malta, on the 23d of May, has been mentioned.—Upon his arrival at that Island, he will be associated with Mr. Temple in the great endeavour of making the evangelical press bear upon the islands and shores of the Mediterranean.

In the operations of that establishment, we, in common with many others, have felt a great and growing interest ever since its establishment in 1821. We have had many thoughts upon it, and some of them we shall now lay before the reader, borrowing the language of a portion of the *instructions* given to Mr. Smith, as being, perhaps, more forcible than any which we can now command.

After alluding to the circumstances, which induced the Prudential Committee to invite him from the bowers of sacred science, before he had fully completed his prescribed course of preparatory studies,\* giving an outline of the duties, which were about devolving upon him, and remarking that he would find the sphere of usefulness, that comes within the department of the press, ample enough for many minds of the highest order. The Instructions proceed to admonitory and animating considerations as follows—

[Miss. Her.

"You will, my dear sir, allow the hope to be expressed, in behalf of the Prudential Committee, that you will ponder much upon the responsibilities, which are involved in your connexion with the printing establishment at Malta. How much depends on its being conducted with spirit! And how much on its being employed with judgment! Its powers are amazingly great;—then let them never sleep—let them ever be wisely directed.

"But the same reflections that occasion the anxious feelings of responsibility, may also awaken the livelier emotions of hope and expectation. It is the mighty energy of the press, in such a place as Malta, which renders that station, to a reflecting mind, one of the most interesting in the world. The security of the island, its central situation, its proximity to various nations, dissimilar in language, manners and religion, and the comparative ease with which a moral influence may be diffused from it to those nations, make it peculiarly eligible as the seat of a great *Evangelical Printing Establishment*. From such an establishment, in such a situation, how may a general influence be made to stream out, like the electric fluid, and dart from mind to mind, till thousands and millions feel the exciting power.

"When tempted, therefore, to discouragement, because you see less fruit of your labours, than you could wish, think of these things. Man is not so constituted, that the living truths of heaven can be thrown into convincing arguments, and awakening illustrations—be widely circulated and thoughtfully read by multitudes, and yet exert no influence. Experience forbids such a supposition.—The moral tone of many minds, must and will be raised; the desire of better instruction, in numerous cases, will be excited, and often will opportunity for such instruction be sought; and thus

\* Mr. Smith was a member of the Senior Class, in the Theological Seminary at Andover.

a march—it may be slow indeed—will actually be commenced towards God and heaven. Have you never observed how individuals, and how communities, are sometimes gradually, perhaps almost imperceptibly, remoulded by the inculcation of a few fundamental truths? and that, though the change in its contiguous stages was scarcely perceptible, yet, when the end was compared with the beginning, nothing could be more manifest, than the reality of such a change?

‘In general however the progress of public opinion towards light and knowledge, when once it commences the upward career, is in the geometrical proportion; while the greatest, the most important, the most difficult movement, is that which imparts the *first* impulse: and it is in this early stage, that men are more frequently disheartened, than at any other.

‘Now this first movement, this originating process, is precisely that, my dear sir, which is to call forth your efforts. You, and your coadjutors, are if possible, to communicate motion to a mighty mass of torpid intellect, and to impel it forward in the direction of truth and virtue.

‘It is a work of time, and must cost labor, and patience, and enterprise, and much of that “*effectual, fervent prayer*,” that availeth with God. But unless the human mind breaks away from the laws that govern it, the work so prosecuted must succeed. The press is a species of artillery, which if well and perseveringly served on the side of justice, benevolence and truth, is perfectly invincible. Not a tyrant could hold his throne, if he did not restrain the operations of the press in his dominions. Give it full scope and the chains fall from the slave, mind bursts from its shackles, and public opinion clothes herself with powers, which no man, no body of men dares to resist.

‘Such is the mighty engine, which you, in company with another valued missionary are to be engaged in directing. We have estimated its powers; have calculated to some extent the repellent forces which it has to overcome, and upon the whole our hearts are cheered, as yours must be, with hope and expectation. *We* shall not probably live to see the result, and may not hear the shout of victory, but the consummation, borne onward by the regular and certain operation of cause and effect, will assuredly gladden mankind.—Yes, let but the American press at Malta, in conjunction with the one under the controul of our English brethren have a free and constant operation for an age to come, and the foundations of Papacy will be undermined, and Islamism will tremble to its centre.

‘O, Sir, it is a glorious enterprise upon which you have entered, and a most important post which you are to occupy, while a gracious Almighty Power is pledged for your assistance in the promise, “*Lo, I am with you*.” By that power you will doubtless find yourself borne up, and impelled forward, until you have been rendered worthy, through grace, to wear the conqueror’s crown, and to take your seat in the heavenly places.’

Since the establishment of the American press at Malta, about 2,048,000 pages of tracts, in the modern Greek have been there printed, and 474,000 pages in the Italian language, making in the whole about 2,522,000 pages of valuable religious

tracts, made ready to pour light into thousands of darkened minds. Most of these have been circulated in numerous directions, and many have travelled to remote places.

These it should be remembered, have been prepared with great labour—have been printed under many disadvantages for want of a skilful printer, and their circulation has required much effort and care. With two missionaries on the spot, the labour will be divided, and facilities multiplied; and a competent printer has engaged to leave this country for Malta, by leave of Providence, in the autumn, from which time, with the blessing of heaven, the operations of the press will be accelerated.

#### LETTER FROM MR. FISK TO MR. TEMPLE.

It is conceived that the following letter from Mr. Fisk to Mr. Temple, which was dictated only three days before his death, will strongly enforce the foregoing remarks, inasmuch as it shews the views of the mission, entertained by that distinguished missionary, in circumstances when he could but take an impartial survey of all earthly scenes and labours.—*ib.*

‘*Beyroot, Oct. 20, 1825.*

‘My dearly beloved brother Temple—

‘On the confines of eternity, as I suppose, I send you a last token of my love, and a last farewell. Viewing myself as I now do, a dying man, the great and holy cause in which we are engaged, presents itself to my mind with indescribable importance. We have both had slight disappointments and troubles in our work, but they are not worthy to be compared with the glory that shall be, as we trust, revealed in us. At this solemn moment, I seem unable to recollect any thing that deserves the name of trial, disappointment or sacrifice. The history of my life has been a history of mercies, and of—sins! My only hope is in the unmerited mercy of Christ. I trust, that for sixteen or seventeen years, I have found his service pleasant, and him a faithful and gracious Master, though I have been constantly violating his laws and wandering from his presence.

‘I wish you a long and useful life, and much communion with Christ. My kindest love to Mrs. Temple. My prayer is, that you may long live and be happy together; and the Lord grant that your children may be early sanctified by his grace, and live to occupy the places made vacant in this mission, by the calling of one and another of us to himself.

‘Your dying brother,

P. FISK.’

Mr. Bird who wrote the letter at Mr. Fisk’s dictation, says that when the dying missionary came to say, that the history of his life had been a “history of mercies and of sins,” his voice faltered, so that Mr. B. was obliged to ask him to repeat it.

‘When I had read this letter, says Mr. Temple, I felt as if I had heard the voice of one of the saints made perfect, speaking to me from his happy abode on Mount Zion above. Never in my life did the world seem to retire so far from me, and heaven approach so near. I could not help saying with the greatest emphasis, Let me die as he died, and let my last end be like his.’



## EXTRACTS FROM LATE COMMUNICATIONS.

**Syria.**—The occurrence, a description of which we shall now give, happened a little more than a year ago. The description is from the pen of Mr. Goodell.

"About nine o'clock in the evening of May 2d, Signor Carabet came in, and said that he had had a very long conversation with a number of Armenian pilgrims who had just arrived from Jerusalem, and that he thought some of them would purchase the Holy Scriptures. I immediately took four Turko-Armenian Testaments, which were all I had in the house, and accompanied him to their place of encampment, at least half a mile distant. I found nine men and four women seated in a semicircle on the green grass. They were from Orfa, the ancient 'Ur of the Chaldees,' the birth place of Abraham, in whose seed all the families of the earth are to be blessed; and near to Haran, where Terah died, and Laban lived, and Leah and Rachel spent their youthful days. Three months had elapsed since they commenced their pilgrimage, and they would probably be another month on the road.

After they left Jerusalem, their animals were forcibly taken from them by the notorious Aboo Goosh, and they remained several days at Arimathea, with the hope of recovering them, but in vain. They procured others, and proceeded on their way; but on reaching Beyroot, two days ago, all their animals were seized for the Tartars to carry some express for the Pasha, and the poor pilgrims were waiting their return.

After taking a seat with them upon the ground, and accepting a long pipe, I listened to the sad story of their misfortunes and their wrongs, and endeavored to give them some consolation. Signor Carabet then produced the Testaments. After looking at them a few moments, by the aid of those fires which the great God hath kindled in the firmament of heaven to give light by night, they immediately purchased the whole, and expressed a wish for more. I told them that the depot was not a mile distant, and that I would go and bring them as many as they wanted. They all arose as one man, and lifting up their hands to heaven, with one accord, said, 'Praise be to God.' I said, 'How many more will you take?' They answered, 'Ten.' As I wished to have a few in the house with me, I took thirteen from the depot, but on returning to the pilgrims, they purchased the whole, making seventeen in all. Observing a woman very eager in purchasing one, I said to her, 'Good woman, can you read?' 'No,' she replied, 'but I wish to carry one home to my son.' Putting a Testament in her hand, I said, 'Tell your son to receive this as a letter from heaven, as an epistle from his Maker.'

As they hoped to depart early on the morrow, and as there was no possibility of any 'falling from an upper loft,' I continued conversing with them till near midnight, and left them 'not a little comforted.' Who can tell but that some of them, like the Eunuch who had been up to Jerusalem for to worship, may become savingly acquainted with the Gospel! Who can tell but that some of them may rejoice for ever and ever, that they were detained at this place, though by Turkish oppression!"

**Malta.**—Under date of January 21st, Mr. Tem-

ple states, that five individuals in Malta, have recently left the Roman Catholic Church, and become Protestants.

"We must not, however," he remarks, "confound protestantism with piety. We know too well, that all protestants are not pious. But it is a great step for any one, in this superstitious place, to leave the Romish superstitious and embrace the Protestant faith, even in name."

Under a later date, he transmitted the following relation.

"A native of this island, better informed than his countrymen in general, has lived in our family about two years. Previous to his coming to live with us, he had never seen any part of the Bible except the New Testament, and this had been given him by some pious Englishmen, several years ago. This he had read with some degree of attention, and the consequence was, that he lost a considerable portion of his confidence in the religious system embraced by his countrymen. Since he has been with me, I have given him an Italian Bible, and he has attentively read it through in course once or twice, and many parts of it many times over. Indeed it has been his daily companion for a considerable time past, and every leisure hour he can command, is always given to the perusal of this beloved book.

"Not long after he came into our family, he was visited by a disease, which reduced him so low, that his physician, a Roman Catholic, told him it was proper to confess himself, receive the host, and thus prepare himself for death. He was at that time sick in his own family, for he has a wife and children. According to the advice of the Doctor he sent for a priest, and confessed himself, a thing which he had not done for a long time before.

"A few evenings ago, when he came to prayers, I asked him what the priest said to him. As he now detests the whole system, he seemed quite willing to tell me all about it. He said he confessed to the priest as many of his sins as he could recollect, and then asked his confessor what he must do, as he felt that he must soon die.

"The priest told him that should he be spared, he must, as soon as his health would permit, kiss the ground fifteen times a day, for eight days together, must hear one mass a day during the same period, and recite a certain part of the Rosary a great many times for eight days; this was the penance enjoined by the confessor. 'But,' said the poor man, 'what shall I do if I die and cannot perform this penance?' 'Oh,' replied the confessor, 'have patience, and go to purgatory.'

"I have never detected this man in a falsehood, and I have no doubt he told me the truth concerning this affair."

After stating these facts, Mr. Temple adds:

"I have now a deep impression, that it is the duty of all Christian missionaries, in the spirit of meekness and love, to unveil as much as possible, the abominations of Popery, and make them known to the Christian world. While I was in my native country, I had never formed an idea of Popery as it is in reality. I could not have conceived that any form of Christianity could have left the offspring of God in so degraded a state, and such profound ignorance, as we witness on all sides of us. Indeed, it appears to me, after a four

years residence in this island, that the people have no idea of God, as a pure and spiritual being. I speak of the people at large. There may be exceptions, and probably there are."

"It is pleasing, however, to see that in the midst of this degeneracy and corruption, there are causes at work, which promise to effect a most important, a salutary reform. It will not be produced in a day; but I doubt not its accomplishment, and at no very distant period."

GENERAL NOTICES.

The Rev. Mr. Jowett, the well known author of *Researches in the Mediterranean*, in a late letter to the Assistant Secretary of the Board, mentions the arrival at Malta of a German printer, and of two German missionaries, one of them married. Two other married missionaries, and one unmarried, were daily expected from the Continent. The printer is to remain at Malta. With respect to the rest, Mr. Jowett says—

"When they all meet, they will probably take the earliest opportunity for Egypt. Two of them will look, and one day, we hope, move towards Abyssinia.

"I mention these things, he adds, that your pious young men may be stirred up to a godly jealousy. These German brethren have gone through a thorough course of study at Basle; and now they are going to face deserts, and mountains, and hardships, and many things grievous to the flesh. Will not some of our transatlantic brethren, who are not unused to the sight of forest and flood, turn a steady, purpose-like gaze towards Abyssinia? I trust, ere long, at least, two such men will be found. Should they pass this way, they shall have an affectionate greeting."

Mr. Jowett then speaks of the death of Mr. Fisk in the following strain.

"I can find no words to express my grief, and my sympathy with what I know will be the grief of thousands in America, at the tidings of the death of our brother Fisk—my beloved fellow-pilgrim to Jerusalem. But the blow is from the hand of an all-wise, and an all-gracious Father. 'I was dumb, I opened not my mouth because thou didst it.' We have cause to praise him, that our brother was spared to be so long useful, and that his dying hours were so edifying. Where one falls, may a hundred others be raised up! Let us lift up the hands that hang down, and the feeble knees, and after having given vent to tears which we cannot restrain, go on cheerfully in his steps, *wearing out* (as he said) *in the service of Christ*, and desiring no rest till the Master calls us, as he has done him, to enter the gates of the heavenly Jerusalem."

Mr. King writes from Smyrna, near the end of March, that he had been waiting in that place about three months for his effects, which were left by the piratical Greeks, on board a Sardinian vessel at Rhodes, and he had the prospect of being detained somewhat longer.

He had been prosecuting, however, the study of Modern Greek, and having acquired considerable fluency in the language, spent most of his time with the Greeks in reading the Scriptures, and in conversing upon the truths contained in them.

"By the advice of Messrs. Goodell and Bird, and my dear departed brother Fisk,—says Mr.

King,—I determined when at Beyroot, to go to Smyrna, Constantinople, Greece, and Italy, and then to France; in which latter place, I intended to solicit subscriptions for Arabic and Armenian types for the Palestine mission."

It is a matter of entire uncertainty, when Mr King may be expected in this country.

PROGRESS OF RELIGION IN EUROPE.

The following interesting facts are selected from a letter published in the *Philadelphian*, addressed to the Society of Inquiry respecting Missions in Princeton Seminary, dated Glasgow, Oct. 4, 1825.

During the past year, the Church of Scotland, both by an act of the General Assembly, and by the personal zeal and activity of her ministers, has shown a warmer and more decided interest in the spiritual concerns of her own people at home, as well as in the souls of our brethren abroad. We are happy to see this, as she has long stood aloof, and as a Church, taken comparatively little interest in the extension of the Redeemer's kingdom.

For the melioration of the Highlands, all classes of Christians, both Churchmen and Dissenters, have united, and of late years made great exertions. The Highland Missionary Society has a number of Missionaries who are constantly laboring amongst them in word and doctrine. There are also a number of preachers in connection with the United Associate Synod, who are engaged in this good work, and who successively visit those places that are destitute of the means of grace, both on the main land, and amongst the islands. The School Society, also, which has for its object the moral and religious improvement of our Highland youth, is, we are happy to state, succeeding beyond expectation. They have at present, not fewer than one hundred and twenty school stations, in different parts of the Highlands.

The Glasgow Missionary Society, who have chosen for the scene of their operations the benighted regions of South Africa, have, by the Divine blessing, been enabled to plant a church amongst the Caffres. They have already sent out three missionaries, and have it in prospect to send out other two in the ensuing spring. In our last, we mentioned that the missionaries had fifteen adults under a course of instruction, as candidates for admission into the church. We are happy to state, that there are at present twenty-one, who have openly embraced the Gospel, and who are candidates for baptism.

The Scottish Missionary Society, who have, for a period of twenty years and upwards, directed their efforts chiefly to Russian Tartary, have been, at length, under the painful necessity, of withdrawing their missionaries from all their stations in that part of the world, except one. The aspect of things in Russia, had, for some time, been so dark and gloomy, that strong doubts were entertained by the Directors, of the propriety of continuing any longer to cultivate a field so barren and unpromising. Various events have since confirmed them in their determination; and they have accordingly withdrawn their missionaries from the Crimea and Astrachan.

In the sister island, through the medium of the Irish Evangelical Society, and of other kindred institutions, the good seed of the word is begin-



ning to take deep root in the hearts of those who have long been the dupes of a deceived and deceiving priesthood. The strong holds of popish ignorance and prejudice are gradually becoming weaker; for "the weapons of our warfare are mighty through God." Besides the numerous Protestant churches connected with the Synod of Ulster, and the Associate Synod, the Irish Evangelical Society has 25 missionaries itinerating in the different provinces.

In England, also, the good work is making progress. While she has so nobly distinguished herself in the diffusion of the Gospel abroad, she has not been unmindful of her own countrymen at home. The Home Missionary Society deserves the praise, and should occupy a prominent place in the prayers of every devout Christian. By the exertions of this Society alone, not fewer than 100,000 souls have an opportunity of attending the means of grace, who would otherwise be destitute of them; and 15,000 of them avail themselves of this privilege. They have, in different parts of England, 24 missionaries constantly employed, in preaching the Gospel.

The London Missionary Society still carries on its gigantic operations, with increasing zeal and unwearied diligence. They have at present, engaged in the missionary work, in different parts of the world, not fewer than 89 missionaries, exclusive of native teachers. In the islands of the South Sea they have 16 missionaries; in China and Japan 9; in the East Indies 20; in Russia 4; in Greece 1; in Malta 1; in Africa and the Cape Colony 15; in the African Islands 4; and in the West Indies 4. They have at present in the Seminary at Gosport, 19 students as Missionary candidates; and as a proof that the other nations of Europe are catching the Missionary spirit, two of the above mentioned 19, are foreigners, one a Frenchman, the other a Spaniard. The Missionary Society of Switzerland, has a Seminary connected with it, in which 24 students are at present looking forward to Missionary labor.

#### PRISON DISCIPLINE.

*Extracts from the 1st Annual Report—Concluded from p. 93.*

*Want of Moral and Religious Instruction.*—Another cause of the increase of crime, is the inadequate supply of moral and religious instruction to prisoners.

In the New Hampshire Penitentiary, which has afforded to the state, from one to five thousand dollars income, for the last six years, twenty-five dollars only are appropriated annually, to supply the institution with the means of grace.—It is worthy of remark, however, that the warden, of his own accord, causes the scriptures to be read publicly to the men, twice every day; and on the Sabbath, if no clergyman can be obtained to perform the service of the sanctuary, the warden does it himself. The influence of these measures, which have been adopted voluntarily by the warden, has been powerful in raising the institution to its present elevated character.

In the Vermont Penitentiary, which has nearly defrayed all the expense of its management for five years, one hundred dollars only, are appropriated for religious instruction. The chapel has been converted into a weaver's shop. The ser-

vice on the Sabbath is irregular, and the scriptures are not daily read to the assembled convicts. This may be one reason why there are so many more prisoners, in proportion to the population.

In the Massachusetts Penitentiary, which has given an income to the State, of more than thirteen thousand dollars in the last two years; two hundred dollars a year only, are appropriated for the religious instruction of more than three hundred convicts. There is only one short service, on the Sabbath, and the remainder of this holy day, the men are locked up in their cells, and left to their wicked inclinations. There is no reading of the scriptures daily to the men; nor is such provision made by the State for the chaplain, as to enable him to devote much of his time, during the week, to the appropriate duties of his profession.

In the Connecticut Penitentiary, which has been a continual and heavy burden to the State, from its first establishment, a liberal provision, in proportion to the number of convicts, has been made for their religious instruction; but the chaplain has not resided in or near the Prison, and for various causes not suitable to mention, the moral and religious influence exerted over the prisoners has been very far from what it should have been.

In the State Prison in New York city, the duties of the chaplain have devolved upon the Rev. Mr. Stanford, a venerable man, more than seventy years of age, who has been relied upon to supply the following institutions, containing the following number of inmates: State Prison, more than six hundred; Penitentiary, more than three hundred; Bridewell, from one to two hundred; Debtors' Jail, number variable; City Hospital, from one to four hundred; Alms House, from one to two thousand. Vast as is the praise of this worthy and venerable man, who preaches regularly, at least ten times a week, how inadequate is the provision of religious instruction for all these humane and criminal institutions. Clergymen from the city sometimes preach at the State Prison.

In the New-Jersey Penitentiary, there is no provision whatever by the State, for the moral and religious instruction of the convicts, and not unfrequently month after month has passed, without a religious service on the Sabbath.

In Pennsylvania, no provision is made by the State for the religious instruction of the wretched inmates of their almost incomparably wretched County Prison. The Prison here spoken of, is the old County prison in Philadelphia, used by the State as a State Prison, for which the new one now building, but not yet finished or occupied, is intended as a substitute. In this old Prison, almost four hundred men were found occupying sixteen rooms, which in the night were an emblem of the pit, and on the Sabbath the men came forth from their rooms into the yard, and were there seen engaged in various sports, without regard to the sanctity of the day or the presence of the officers. All the religious instruction given to these men is given gratuitously, by benevolent individuals or societies.

In the Baltimore Penitentiary, no provision is made by the State for moral and religious instruction. The friends of the Methodist church have gratuitously, and very regularly supplied most of the instruction which has been communicated.

In the Virginia Penitentiary, no provision is made by the State for religious instruction; the

scriptures are not read to the men daily; nor has there been a religious service on the Sabbath, sometimes, for three months together. The chapel has been converted into solitary cells.

It is believed that the exhibition of the condition of the Penitentiaries, in regard to moral and religious instruction, furnishes the second, if not the first great cause of the partial failure of the Penitentiary system.

But the most overwhelming view of this subject is still to be presented. It appears from a careful examination of authentic documents, that the whole number of convicts, who have been condemned to the Penitentiaries, in the last twenty years, is about twenty thousand, and from the best estimate, which we are able to make, about six thousand of them are now abroad in society. If the increase of crime shall be equal for twenty years to come, to the increase of population, the number of convicts condemned to the Penitentiaries, in the twenty succeeding years, will be about forty thousand, of whom, at the close of that time, about ten thousand will be in society. What will be the state of society, when ten thousand men, trained in these seminaries, shall be let loose upon it.

In view of these facts, we should be overwhelmed with the magnitude of the evils in the present system, and should be driven to the conclusion, that the whipping post, and the gallows, must again be resorted to, were we not furnished with another view of the subject, as delightful, as the above is distressing: by which it appears, with the demonstration of experience, that there is a remedy for the enormous evils of the present system.

#### REMEDY FOR THE EVILS OF THE PENITENTIARY SYSTEM.

The facts showing what this remedy is, are derived from the Female Department of the Baltimore Penitentiary, the Penitentiary in New Hampshire, and that at Auburn, in the state of New-York; but principally from the latter.

In the Female Department of the Baltimore Penitentiary, a work has been done within three years, which, if it had been done in Europe, would probably have caused the name of the person who has done it, to resound through the world. Mrs. RACHAEL PERIJO entered this Prison, in February 1822, and took charge of about 60 female convicts. There had been previously some vile abuses practised among them, and as the directors state, this department was wretchedly managed. The Records show, that the average annual expense before the matron came into office, was \$1099 51, and that the average annual income since, has been \$492 51, making a difference to the institution from her services, of \$1531 66, annually.

There has been, not only a saving of expense, but a saving of health. An examination was made of the Records of the Hospital, for four periods, of twenty-seven weeks each; by which it appears, that the matron has prevented, in three years, more than seventeen years' sickness—i. e. the number of days spent in the hospital by the sick, has been diminished, what is equal to the sickness of one person, more than seventeen years.

The convicts have not only been saved from sickness, and made profitable to the state, but they

have been taught those useful arts, by which they can earn a subsistence when they leave the Prison. The division of labor is complete; some are engaged in knitting, some in sewing and spinning; and all arranged in an apartment, under an assistant, presenting a specimen of as much subordination, neatness, and cheerful and quiet industry, as can be found in any place of labor.

They have also been taught to read. On the Sabbath, in a Sabbath school, by the matron and her daughter, two hours in the morning, and two in the afternoon, in summer; and one in the morning, and one in the afternoon, in winter; have been devoted to their instruction. Fifteen, who could not read, have been taught to read the scriptures, and all, except two aged persons, to read in the spelling book. In some instances, the desire to learn has been so great, that the convicts would give a part of their daily bread to their companions for teaching them.

They have also been encouraged in the discharge of religious duties. On the Sabbath, except when engaged in the Sabbath school, or in the public exercises of religious worship, they assemble together of their own accord, to spend the time in reading the scriptures, and in prayer among themselves; they regularly implore a blessing at the table, and in every room except one, attend prayers morning and evening.

This system of industry, and instruction, and religious duty, has had the effect to render the number of recommitments unusually small. In three years preceding January 1825, forty-seven had left the department of the Penitentiary, of whom only seven had returned. In New-York city, in November 1824, the tread wheel, which has been regarded in Europe as more effectual than any other mode of punishment in preventing recommitments, had employed on it, out of sixty-six women, twenty for a second time; six a third; two a fourth; and one a fifth.

All these surprising and delightful results, in favor of the Female Department of the Baltimore Penitentiary, have been produced without any peculiar advantages in the construction of the Prison, but by the goodness, vigilance, and skill of the matron.

*The inference is, that nothing is more important in such an institution, than the character of the person engaged as the immediate superintendent.*

Similar results to the above, and for similar reasons, have been gained in the New Hampshire Penitentiary.

At Auburn, we have a more beautiful example still, of what may be done by proper discipline in a Prison well constructed. It is not possible to describe the pleasure which we feel in contemplating this noble institution, after wading through the fraud, and material and moral filth of many prisons. We regard it as a model worthy of the world's imitation. We do not mean that there is nothing in this institution which admits of improvement, for there have been a few cases of unjustifiable severity in punishment; but on the whole, the institution is immensely elevated above the old Penitentiaries.

The whole establishment, from the gate to the sewer, is a specimen of neatness. The unremitting industry, the entire subordination and subdued feeling of the convicts, has probably no parallel



among an equal number of criminals. In their solitary cells they spend the night, with no other book but the Bible; and at sunrise, they proceed in military order, under the eye of the turnkeys, in solid columns with the lock march, to their workshops; thence in the same order, at the hour of breakfast, to the common hall, where they partake of their wholesome and frugal meal in silence. Not even a whisper is heard, though the silence is such, that a whisper might be heard through the whole apartment. The convicts are seated in single file at narrow tables, with their backs towards the centre, so that there can be no interchange of signs. If one has more food than he wants, he raises his left hand; and if another has less, he raises his right hand, and the waiter changes it. When they have done eating, at the ringing of a little bell of the softest sound, they rise from the table, form the solid columns, and return under the eye of their turnkeys to the workshops. From one end of the shops to the other, it is the testimony of many witnesses, that they have passed more than three hundred convicts, without seeing one leave his work, or turn his head to gaze at them. There is the most perfect attention to business from morning till night, interrupted only by the time necessary to dine; and never by the fact that the whole body of prisoners have done their tasks, and the time is now their own, and they can do what they please. At the close of the day, a little before sunset, the work is all laid aside at once, and the convicts return in military order to the solitary cells; where they partake of the frugal meal, which they were permitted to take from the kitchen where it was furnished for them, as they returned from the shops. After supper, they can if they choose, read the scriptures undisturbed, and then reflect in silence on the errors of their lives. They must not disturb their fellow prisoners, by even a whisper. The feelings which the convicts exhibit to their religious teacher, as he passes from one cell to another, are generally subdued feelings. Sometimes, however, a man is found who hardens his heart, and exhibits his obduracy even here, but the cases are comparatively few. The want of decorum, of which the commissioners of the state of New-York complain, in their visit to the city Prison, where they were met by the bold staring of the prisoners, after they left their work, to gaze at them, and by looks, whether in smiles or in frowns, which indicated an unsubdued and audacious spirit in the culprits, this is never seen at Auburn. The men attend to their business from the rising to the setting sun, and spend the night in solitude.

Under these circumstances they are provided with the word of God, by a law of the State which requires that every cell shall be supplied with a Bible or a Testament. They also receive the undivided attention of a most wise and faithful religious teacher, who spends all his time in the Prison, visiting the sick; teaching those who cannot read; preaching in the chapel on the Sabbath the unsearchable riches of Christ; and afterwards in going from cell to cell, to administer the reproofs and consolations of religion to individuals. The influence of the chaplain, according to the testimony of all the officers, is most salutary and powerful; and the various expressions of confidence and affection, exhibited towards him by the convicts, is most cheering to himself.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 18, 1826.

### Obituary.

We have to record the remarkable coincidence of Providence, that on the 4th of July, 1826, the venerable JOHN ADAMS, and the venerable THOMAS JEFFERSON, Ex-Presidents of the United States, departed this life. Mr. Adams died at his residence in Quincy, Mass. in the 91st year of his age, and Mr. Jefferson died at Monticello, in the 84th year of his age.

These two distinguished men have been respectively Presidents of the United States,—the highest office in the gift of a grateful, a free, and independent nation,—an office which kings might be proud to fill. In our revolutionary struggle they took an active part,—they were distinguished as patriots and statesmen. At their deaths they were the only survivors of the chosen few who drafted and reported to Congress, the memorable Declaration of Independence—an instrument, which for sublimity of thought and grandeur of design is not surpassed in language,—an instrument which will perpetuate their names, together with their associates, Franklin, Sherman, and Livingston, down to the time when the annals of this nation shall be forgotten. They had outlived all but one (the aged CARROLL) of the fifty-five who signed, in those perilous times, the charter of our freedom, and nearly all their compeers in that arduous struggle which insured the happiness of millions.

It is not remarkable that men should live so long, and it is less remarkable that they should die so soon; but it is a remarkable coincidence, that two such men, thus distinguished and thus situated, should so live, and act, and die, together. And it is still more remarkable, that this event which happeneth to all men, should be ordained to take place on the same day; and that day should be the fiftieth anniversary of that memorable event which gave birth to this great nation, and rendered their names so conspicuous to the world.

It is not our object to moralize on this singular providence, but barely to record the fact. We are not atheists enough to believe that such things happen by chance, and we do not know that any thing extraordinary is to grow out of it. The circumstances attending their deaths may add force to the daily admonitions we receive that all men must die, that *talents, renown, or patriotism*, will not shield us from the grave, or justify us in the sight of Him who seeth not as man seeth.

### Revival.

Extract of a letter to the editor of the *Philadelphia*, dated

“ELIZABETHTOWN, N. J. June 26.

“I cannot forbear to inform you of the glorious work of the Lord that is going on in this place. We arrived here on Thursday evening, with a view of spending the night here and going on next day; but as soon as we stopped we found ourselves in the heavenly atmosphere which so remarkably per-

vades this region, so that we could not get away till after Sabbath. Dr. McDowell soon informed us that he expected to have a communion season on Sabbath, and that 98 persons stood propounded for admission into the church. This was a spell sufficiently strong to keep us here till to-day.— We have attended meetings twice a day ever since. On Friday afternoon, notwithstanding the inclemency of the weather, the house was crowded with persons of every age and profession, and a sobriety pervaded the assembly, which clearly shewed that the Lord was in the midst. I shall have to pass over the interesting scenes of Saturday, and give you a brief account of the interesting ones of the Sabbath.

"The house of the Lord was crowded by ten o'clock, and the solemn worship was commenced by the pastor, who, preached a most solemn and appropriate discourse from the 19th chapter of Isaiah and 8th verse, *"who are those that fly like a cloud, and as doves to their windows?"*

"The persons who were propounded were then called up by name into the middle aisle, where they took the vows of God and the covenant of his church upon them. This was a most interesting *"cloud,"* flying to the Lord Jesus Christ. It was composed of the young, the middle aged and the gray headed, of parents and their children, of brothers and their sisters, of wives and their husbands, and, in short persons sustaining every relation and character that is to be found between the tender age of thirteen and the advanced age of sixty. Surely this is the ushering in of the millennial glory.

"There are many still anxiously enquiring what they must do to be saved, and there is one thing worthy of remark in this revival, that near one third of those who are the first fruits of the work are *Sunday School Teachers*, and a large number of the youth are *Sunday School Scholars*."

### Memoir.

We noticed a few weeks since the death of the Rev. A. B. Hull of Worcester, Mass. We have since been favoured with a Sermon, preached at his funeral by the Rev. John Nelson of Leicester, from which we extract the following.

The Rev. ARÆTIUS B. HULL was born in Woodbridge, Conn. Oct. 12, 1788, and was descended from a respectable family, which emigrated from the vicinity of Liverpool, England, to New-Haven, in the early settlement of that town. He entered Yale College in 1803, at the age of 15.

During his collegiate course, he had to struggle with ill-health as well as pecuniary embarrassments: yet he maintained an honorable standing, and secured to an uncommon degree the confidence and affection of his class-mates. He graduated in 1807, with distinguished reputation. Immediately after leaving college, he engaged in the instruction of the Academy in Weathersfield; but soon went to the south for the benefit of his health.

In 1810, he was appointed a Tutor in Yale College, which office he successfully filled for the term of six years. In October 1816, soon after leaving the tutorship, he was licensed to preach the gospel. Still suffering from ill-health, he preached occasionally in different places, one of which was Brookfield, Conn.

On the 23d of May, 1821, he was ordained as Minister over the First Church and Society in Worcester, and continued to sustain the labours of his office without much interruption, till May 1, 1825.

All who had the happiness of an acquaintance with Mr. Hull, will agree that he possessed a mind of a very high order, and that mind was enriched with uncommon attainments of general as well as professional knowledge. His conceptions were clear, just, and discriminating. At the same time a highly cultivated taste, a refinement of thought and of feeling, as pleasing as it was genuine, pervaded all his writings and all his conversation.

His discourses in public were sound, learned, and uncommonly instructive. If Providence had continued to him health, few I apprehend, would have surpassed him as a preacher.

His manners in private life were such as result from strong attachments, eminently fine feelings, and the utmost delicacy of taste, controlled and influenced by the power of religion. His deportment was simple and unostentatious, yet marked by that urbanity which always gave a charm to his conversation and rendered his society irresistibly attractive.

What is far more important, certainly to one whose soul has taken its flight to other worlds, he was, we have reason to believe, in the true and legitimate sense of the term, a good man, a disciple of the Lord Jesus Christ. Judging from the fruit which he bro't forth, religion was the basis of his character, and the all pervading spirit of his life. Hence, when ministering at her altars, and when moving in other spheres of usefulness, he laboured indefatigably to give extension and influence to those sacred truths which lay at the foundation of his own hopes, and which he believed to be necessary to the present and eternal happiness of his fellow-men.

When about eight years old, his mind was seriously impressed with religious subjects. So tender was his conscience, that through the whole term of his subsequent youth he was kept in a great measure from those sins and follies which are incident to that period of life. Though he did not make a public profession of religion till 1812, it was his own belief, that if ever he became truly reconciled to God, it was in his childhood.

Of his benevolence, prayerfulness, fidelity in duty, and uncommonly Christian deportment, during the course of his public ministry, I need not speak, for his life has been a living epistle, known and read of all men.

The state of his mind during his last sickness, and through the closing scene of his mortal pilgrimage, was such as becomes the disciple of Jesus Christ.

In the early part of winter, when first confined to his room, he experienced some distressing doubts in regard to his acceptance with God. He feared, to use his own expression, that he should *"be left to the triumphs of the adversary."* But peace was soon resorted to his mind; and he had uniformly from that period, indulged a firm and unshaken hope in the mercy of God, through Jesus Christ. Often would he say, with a glow of feeling never to be forgotten, *"I know in whom I have believed—he will not leave me."* Often did he say to the friends who visited him, *"I am happy in the prospect of death."* *"For your sake and the children's,"* he said to his afflicted companion, *"if it may be the will of God, I should like to recover; but I trust that, through grace, my submission is perfect."*

It was a matter of joy to him, that he had been permitted, even for a limited time, to preach the gospel, and to preach those doctrines which, in the near prospect of eternity, were his only consolation and hope.

Just before his death, he said to some friends, when speaking of the confidence he had in God, and of the joys he then experienced, *"I would thus speak to all my people, if it were possible. You must be my witnesses."* Thus, his last end was tranquil and happy—his sun went down in peace.

With him, the Jordan of death is passed, the con-



licts of mortality are ended. His immortal spirit, long the tenant of a frail and sickly body, has gone, we believe, to its final and everlasting rest.—*Blessed are the dead that die in the Lord.*

DIED, at Canton, June 23d, 1826, the venerable and pious JEREMIAH HALLOCK, Minister of the Gospel in that place, aged 69. On the following day his funeral was attended by a large concourse of mourning friends and parishioners. An appropriate sermon was preached on the solemn occasion by the Rev. Cyrus Yale, of New Hartford, from Genesis v. 25. "And Enoch walked with God, and was not; for God took him."

Mr. Hallock was a burning and a shining light. He was one of the most distinguished godly men that Christ had raised up in the New England churches. As a minister of the gospel, he was mighty in the Scriptures. His sermons were fraught with plain, evangelical truth; and they were delivered with all the tenderness and solemnity of a dying man, preaching to dying men.—When Mr. H. spoke, when he proclaimed the message of the Lord of Hosts, there was silence in the house of God. All present must hear and feel. Many who have gone on to heaven before him, and many whom he has left in this vale of tears recognise him as their spiritual father. Perhaps no minister of the gospel since the apostle John, has been more universally beloved. As a christian, he was humble, holy and heavenly minded. From the day which he dated his conversion, until his pilgrimage on earth was closed, he never slumbered nor slept. He felt and lived like one, who knows he has a great work to perform, and an interest of immeasurable importance at stake, and not a moment to lose. He saw the night of death approaching, and laboured while the day of life lasted. He conversed, he studied, he prayed, he visited and he preached with the final judgment in view. With him religion was every thing. He died as he lived. He lived unto the Lord, and he died unto the Lord. His sun went down without a cloud. As the scenes of eternity were bursting upon his view, he said to one of his brethren, "I am far from having distressing doubts and fears. If I have not loved Christ, and his things, I don't know what I have loved. I think I can say, that the gospel which I have attempted to preach for more than forty years, is now like an anchor in a storm." While in the agonies of death, his last prayer was, "O God, prepare me for, and take me to thyself. Through him who said, 'Lo, I am with you always,' grant me thy presence, even until death. O may I go penitent;—go in faith;—go in love to Jesus. O Lord, come and take me."

It may be expected, that a more extensive view of the life and character of this great and good man, will, at a reasonable time, be presented to the public.—*Conn. Obs.*

From the Recorder & Telegraph.

#### NIGHT MEETINGS.

*Messrs. Editors.*—In looking over a late number of your paper, I observed a communication by Felix, in which I could not but feel much interest. I was pleased with his candour and frankness in expressing the feelings of his heart. Be his motives what they may, I really believe that

his communication will do good. I consider him not a witness for the truth, but a living witness to it. His total disrelish for what he is pleased to call a night meeting, (by which I understand him to mean a religious meeting,) and his enmity against them, is an evidence of the entire depravity of the human heart, and of the utter impossibility of the unrenowned man being happy in the company of holy beings, in earth or heaven; he cannot believe sin to be a great evil, because it is so sweet a morsel to him. He "cannot find that such meetings are commanded, or even recommended in the Bible."—And why? Probably because he goes to the Bible with no better views and from no better motives than he has "*sometimes* attended an evening meeting, *out of mere courtesy*;" and if he found one of these meetings commanded or recommended in the Bible, would not that same heart (which "is deceitful above all things, and desperately wicked") that "obliged him to attend the Theatre for a whole season, in order to efface the impressions of one sermon," lead him to pervert and misconstrue the scriptures? Would not he who is so fearful of having his mind diverted from his "daily business and innocent amusements," to the eternal interests of his soul, fear to search the Bible carefully, lest it should renew those impressions, which it has cost him so much to "efface." After the business of the day he would have a little relaxation; and from what he says, I may infer that his mind is not prepared to receive pleasure at the Vestry, and as he is afraid of "the night air," I would request him for *once* to retire from the busy scenes of this world, and spend an hour in intimate communion with his own heart, and in prayer to God that he would dispose it to partake of those joys that the children of God experience at the Vestry, which far, very far, excel any pleasure that the Theatre or Assembly-room ever afforded him, and that he would fill him with that peace which passeth understanding.

This communication of Felix is calculated to remind Christians of what they were once,—that they were "children of wrath even as others;" that once they were as ignorant of their situation as sinners, and as entirely destitute of a disposition to relish evangelical truth, as Felix; and if they take pleasure and delight in serving God now, it is almighty grace alone that has made them to differ.—As impressions are often made on the minds of the ungodly at religious meetings which cost them much pains to efface, therefore Christians should not forsake the assembling of themselves together; but warn, exhort and intreat impenitent sinners with much long suffering, and with ardent prayer to God that impressions may be made which *cannot* be effaced, but shall redound to the glory of God in the conversion of sinners.

A SUBSCRIBER.

From the Christian Spectator.

#### MOURNFUL REMINISCENCES.

The writer of "Memorabilia of the Nineteenth Congress," in your last number, alludes to a list of *duels* in the New-York Tract Magazine.\* On looking over that list, I find it enumerates *eighty-two* duels—all that the writer recollected, though probably not all that actually occurred in the Uni-

\* It originally appeared in the Boston Recorder.

ted States between the years 1801 and 1819. This document is chiefly remarkable for the singular assemblage of characters it exhibits. Besides some of the chief men of the nation, and *midshipmen*, who of all men seem gifted with the quickest sense of honor, there are instances such as these: passionate lovers fighting for a lady's smiles; young friends both killed and buried in one grave; a couple of Indians exchanging rifle balls, with the stipulation that the survivor shall be shot by the other's friend. There was one instance of two negroes who slaughtered each other with scythes; and another of a common soldier, poor forlorn man, who, for presuming to be a man of honor, and being the better marksman, was convicted of manslaughter and imprisoned ten years.

I have received my education in a climate too northern, perhaps, to have gathered just notions as to what constitutes a man of honor; but if it consists in a conformity to the law of honor, as a non-conformity to that law convicts a man of dishonor, then these, it seems, are the goodly company of the men of that description, the chivalrous spirits of the age;—commodores and midshipmen, captains and common soldiers, striplings and rival lovers, aborigines and negroes, and the *optimates* of the land—all, all honorable men.

But all professions have their unworthy members, and Mr. McDuffie perhaps, will tell us that it is no more to be set down to the shame of duelling, that soldiers of the ranks, fired with the ambition of their superiors, and men of colour, affecting the sentiments of white men, should practice it—than it is to be reckoned the disgrace of medicine and law that quacks and pettifoggers are found in those professions.

I am aware, Mr. Editor, that this is a hackneyed subject—it is but a word that I beg to add, and that out of compassion to duellists themselves. For I consider duellists as an unfortunate class of men, living some centuries behind their time—the subjects of a law (enacted in I know not what grim council of some dusky age) which holds in constant jeopardy either their lives or sacred honor—which makes a word a capital offence, and punishes alike the offender and the offended.

And this monstrous statute no legislative power is competent to annul. Its only remedy is public opinion—the great antagonist of modern tyrants. Our Secretary of State has told us, that duelling will never cease till all shall unite in its proscription. And he himself, as I remember, ventured to cast a stone at that 'pernicious practice,' by declaring it at odds with reason and religion. But the public did not second him, and I need not speak of what has happened since.

Let us have then, Mr. Editor, in any and in every practicable way, such an expression of the public sentiment, in the behalf of these enthralled men, as shall dissolve the spell that binds them. Let us, if possible, relieve them from their great terror of being *posted* by madmen and gamblers—from their harrassing apprehension of what they seem of all things to dread, the low suspicion in the minds of one another, that they have more integrity than spirit—more magnanimous forbearance than sensitive pugnacity.

How this expression of the public sentiment may be best elicited, I leave for others to show. In respect to our public men the evil may be most effectually reached through our suffrages. Let

our citizens, with one consent, signify to the candidate for office, that they will not hold it the dishonor of a man that he can suffer an incivility without returning a challenge, nor count him worthy of disfranchisement, though he be *not* prompt to shed his neighbor's blood. Above all, let our great men at Washington—for the peace of their wives and children, and for the sake of the public weal—be made to understand that it shall be consistent with their reputation to lay aside their arms. So their common zeal for their country shall not endanger their lives, nor our national city be made another Hoboken. HOMO.

#### CHEROKEE LAWS.

The following extracts are from an article in the Knoxville Register.

They prohibit the introduction by white men of spirituous liquors into the nation.—They have laws establishing turnpikes; requiring white men, if they take a Cherokee wife, to be legally married to her; and then the property of the wife is not thrown into the hands of the husband, but remains at her own disposal; nor do they permit one man to have more than one wife.

The nation is laid off into eight judicial districts, and a judge and marshal appointed in each district in order to the due administration of justice.—Their taxes are regularly paid and collected by the marshals. Nor do they overlook the benefits of tuition in their missionary seminaries; they compel parents to pay the expenses of such children as leave the schools without any just cause. They permit the superintendent of these missionary stations, with the consent of the parents, to bind out children to such trades as may be suitable for them, and at the expiration of their apprenticeship the nation is bound to procure them tools.

Each district is entitled to be represented in the National Councils by four members. The pay to each member for his services is one dollar per day, and to the Speaker one dollar and fifty cents. The principal chiefs, the Path Killer, is allowed \$150 per annum, and Charles R. Hicks, in consideration of his extra services as interpreter and writer, \$200. The Committee men are allowed two dollars, and their President two dollars and fifty cents per day during the sitting of the National Council.

The business of the Council during its session shall be suspended on the Sabbath; and all merchants, pedlars and mechanics at New Town shall close their doors during the day.

They have a law declaring what shall be a lawful fence; they have also a statute of limitations, but it does not operate on notes or liquidated accounts. The Treasurer of the Cherokee nation is authorised to loan upon good security, such surplus funds as may remain after discharging the annual appropriations.

A marshal, a sheriff, deputy sheriff and two constables are appointed in each district. The marshals are elected by the National committee, the sheriffs and constables by the people in each district. The duty of these officers are prescribed, and security taken for their faithful performance.

This is a faint outline of some of the laws by which the Cherokee nation are governed.



The resolution to procure two sets of types to establish at Newtown a printing-office, has already been noticed in a former paper: one set of types to be composed of English letters, and the other of Cherokee characters, the invention of George Guist a Cherokee.

#### "THY KINGDOM COME."

This prayer is heard, and the enemies of the Redeemer cannot stop its progress. Let opposers tremble as they see the cause advancing, and let the Christian sluggard be admonished.

A Baptist Missionary Society in Richmond, Va. closes its Report with the following exhortation:

Whether we look to the North, to the South, to the East, or to the West, we hear the voice of Jehovah, saying, "bring my sons from afar, and my daughters from the ends of the earth;" we see the sacramental host of God's elect, organized into Tract Societies, Bethel Union Societies, Sunday School Societies, Education Societies, Colonization Societies, Missionary Societies, and Bible Societies, all armed with Heaven's omnipotent artillery, and pouring their thunders and fires upon every point, upon the strong holds of sin and death; while we annually hear the triumphant songs of more than sixty thousand rescued souls in the United States, singing as they drop their chains, "Glory to God in the highest, on earth peace, good will to man;" and Asia, Africa, and Europe, join to swell the notes to Heaven.

Is it fancy, or do we hear the Almighty say, "curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord, against the mighty?" Is the strong angel now flying with the awful scroll in his hand, to visit the sluggard's habitation to execute the soul chilling curse upon him at his house? Are such sluggards found connected by profession with the Christian church, wearing the external badge of Jesus, while all their talents lie buried deep in the earth? God forbid! the pious soul shudders at the thought:

Holy and beloved brethren; this report has necessarily assumed the form of an exhortation, to stir up your pure minds by way of remembrance; to you the appeal cannot be made in vain; we call upon him who believes the Bible to be the word of God; we call upon him who believes the Gospel to be conducive to the present and eternal interest of man; we call upon him who wishes and hopes to be religious; we call upon him who desires the everlasting happiness of his tender sons and daughters; we call upon him who desires to arrest the deadly influence of vice and immorality; we call upon him who loves order and good government; we call upon the widow who sits weeping in the midst of her helpless orphans, to come with her mite to the treasury of the Lord; we call upon the young men and maidens who are just entering on life's tempestuous voyage, with all its vicissitudes and dangers before them; we call upon all who love the Lord Jesus, and long and pray for the emancipation and regeneration of the human race, to avert the dreadful curse, by coming forth with such mental, physical, and pecuniary resources, as God may have given them, "to the help of the Lord against the mighty;" we call upon the Ministers of the Sanctuary, to "sound the alarm in Jerusalem;" we call upon all the Heralds of the Cross, to blow the "great trumpet for the calling of the assembly and for the journeying of the camps;" finally we call upon all the saints of the most high God, when they have done all to pray without ceasing, "thy kingdom come, thy will be done on earth as it is in Heaven."

**Newark Bible Society.**—The adjourned meeting of the Newark Bible Society was held on Mon-

day evening the 26th ult. in the first Presbyterian Church. The 12th annual Report was read by Archer Gifford, Esq. the stated Secretary of the Society. On the question to accept the Report, the Rev. Mr. Hamilton rose and addressed the meeting for about thirty-five minutes with much feeling and interest. He was followed by the Rev. Dr. Matthews of New York, who seconded the motion that a collection be taken up, and spoke about forty minutes. He attended as a delegate from the American Bible Society, and the important facts which he communicated, and the impressive manner in which he advocated the cause of Bible Societies, cannot fail of exerting a salutary, and we trust a lasting influence. The exercises throughout were interesting and edifying. The collection taken up amounted to \$47 16, and two gold rings.

From the report of the Board of Managers it appeared that the funds, at their disposal the past year, including the balance the year before, amounted to \$299 82; that they had made a donation of \$200 to the American Bible Society; besides paying to the institution \$72 75 for Bibles and Testaments. The balance remaining in the Treasurer's hands was reported to be \$27 07 cts.

**Staunton, Va. Bible Society.**—The Twelfth Annual Meeting of this Society was held in Staunton, on the 3d ult. From the Annual Report we learn that the receipts into the treasury during the past year, were \$341.15, and the disbursements (\$76.14 of which were remitted to the parent Society) were \$267.95, leaving in the treasury \$73.20, including the balance in the treasury at the close of the last year.

"In the same time (says the Report) 54 Bibles, and 63 New Testaments, have been gratuitously distributed, and 41 of the former, and 79 of the latter, sold at cost and charges. These added to the number previously distributed, will show that during the existence of this institution, you have had the privilege of being the happy agents of furnishing to the destitute 1468 copies of the Bible, and 1590 of the New Testament,—making 3058 volumes of the Holy Scriptures circulated by means of this Society, within their circumscribed limits, during the last twelve years."

**DIED.**—In this city, on the 3d inst. Mrs. Betsey Ball, aged 74.

At Wethersfield, on the 30th ult. Lewis Mitchell, Esq. attorney at law, of Troy, N. Y. He graduated at Yale College in 1806.

At Hebron, Mr. Thomas Wells, aged 66 years; on the 27th ult. Doct. John Payne, aged 60; Mrs. Diana Gillet, wife of Mr. David Gillet, aged 26.

At Watertown, on the 4th of May, Miss Fanny Hull, aged 21.

At Hartford, Mrs. Sally Sweetser, wife of Mr. Seth Sweetser, aged 57.

At New London, Mr. Joseph Jackson, aged 41; Miss Mary Carroll, aged 28.

At Brookfield, Mr. Jesse Benedict, aged 67.

At Brookfield, Vt. Mrs. Submit Burnham, aged 53, wife of Dr. Walter Burnham, formerly of Lisbon Conn.

At Mobile, Alabama, Mr. James Hart, aged 25, formerly of Berlin, Conn.

**Drowned.** In Burling-slip, New York, on the evening of the 3d inst. Miss Grace Trowbridge, daughter of the late Mr. Joseph Trowbridge, of this city, aged 11.

## Poetry.

FOR THE RELIGIOUS INTELLIGENCER.

I ONCE was young, I once was gay,  
My dreams by night, my thoughts by day,  
Were all on pleasure turn'd;  
The flush of health my cheek suffus'd,  
My hands the liberal wealth diffus'd,  
That other hands had earn'd.

I now am old, and, bending low  
Beneath the weight of age and woe,  
Hope soon my grave to gain;  
My winged wealth away has flown,  
Instead of health, I've now alone  
Decrepitude and pain.

I once had friends, I once did prove  
The dear delights of wedded love,  
And knew a parent's joys;  
I once had hopes that blossom'd bright,  
And visions beam'd upon my sight  
Of Earth's most dazzling toys.

But now for friends my search is vain,  
And wife and children long have lain  
Beneath the valley's clod;  
Youth's hopes are dead;—the spell is broke;—  
Ah! soon from Pleasure's trance I woke,  
Beneath Affliction's rod.

And is there aught that now can cheer  
The evening of a life so drear,  
So dark with griefs and woes?  
Aught can support the sinking heart,  
And sooth the wounded spirit's smart,  
Till death bring sweet repose?

O yes; behind the shadowy crowd  
Of dark misfortunes, that becloud  
The fading skies of even,  
There breaks a mild refulgent ray  
Upon the weary trav'ler's way;—  
It is a ray from Heaven.

This is a ray, can pierce the gloom  
That rests upon the silent tomb,  
And light up death's dark clime;  
This is a ray, will ne'er decay,  
But brighter beam when fled away  
Are all the orbs of time.

SENEX.

FOR THE RELIGIOUS INTELLIGENCER.

## TO MY FATHER,—AT MIDNIGHT.

I LOVE this lone retreat—this silent hour,  
Where shielded from the gaze of day,  
And freed from earth's encumb'ring weight of care,  
My thoughts awhile may steal away  
To distant friends, and led by sacred power,  
My soul may breathe for them its deepest prayer.

O, it is sweet to think of those who led  
Our wearying steps in early years,—  
Who screen'd us from the storms of misery,  
And calm'd the bosom in its fears.

Yes, parent, tho' my footsteps far have stray'd,  
'Tis sweet to give my memory back to thee.

I am a stranger, passing on a wild,  
Far from my home of early days,  
And I have seen the world array'd in smiles,—  
Have met it in its heartless gaze,  
And wept to thiaik myself a wand'ring child,  
Exposed to fortune's often changing wiles.

There was a time, my bosom ne'er had bled  
With wounds that heartless strangers gave;  
Ne'er felt how cold and faithless friends might prove,  
Or that they vanish in the grave.  
That time, was when my youthful steps were led,  
And guarded by a father's tenderest love.

At thought of thee, dear parent, I can weep,  
Weep when I think I may not hear  
Thy voice of kindness sooth my swelling grief—  
That when the bursting storm is near,  
And adverse billows o'er my fortunes sweep,  
Thou may'st not bring an arm to my relief;

Can weep, to think how oft my heedless steps  
Have borne thy bosom down with pain;  
That oft when thou didst pour thy tears for me,  
I smiled, and thought thy sorrow vain:  
And when the holiest prayer was on thy lips,  
I grieved thy heart with careless mockery.

My father, sure thou wilt remember still,  
Thy child that oft has made thee sigh;  
And still, at morning's earliest breaking beam,  
Or evening's solemn set, thine eye  
Will rise to heaven—thy bosom's holy thrill  
Will speak unheard, in fervent prayer for him.

LOIRE.

## LIGHT DINNERS.

There are some people who have puzzled themselves half their lives long about the strange difference there usually is between morning and afternoon sermons, especially when their own minister preaches at home, he appears to be exceedingly dull, even to many of his firmest friends. They see indeed that he appears as animated as ever, perhaps more so; but as the Scotch divine said, when attempting to expound a hard passage in one of the epistles, "St. Paul appears very confused here, my hearers." Now, it may be, inaction and hearty eating may have occasioned the difficulty. The fault is perchance, in the hearer more than in the preacher. The mystery is drowsiness. Eat little or no dinner on Sundays, and use some exercise between the services. Thus your minister will soon seem to be astonishingly improved in matter and action, and every thing you could wish.—*Christian Register.*

"We are accused," said an excellent clergyman in this vicinity a few Sabbaths since, addressing the impenitent—"We are accused of holding that men must be willing to be *dann'd*! Would to God we could make them willing to be *SAVED*."—*Boston Recorder.*

The falling leaf teaches us we are mortal; the wind sighing through the sere trees, tells—our time is coming.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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